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W. T. Purkiser (Editor)

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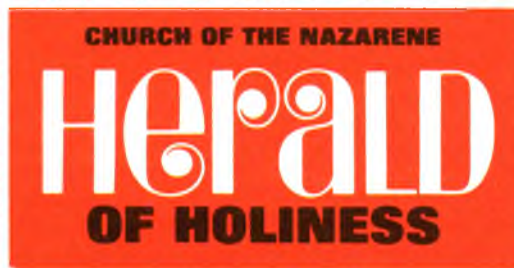
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"Your Fruit Shall Remain"

TALL GRAIN ELEVATORS rise high above the prairies in the wheat country of the United States and Canada. They are the skyscrapers of the towns that surround them.

Great warehouses crowd the docks of the coastal centers of population. They are like the elevators—the storage places for the harvest. The plowing, the planting, the reaping are climaxed in these places of conserving the results of the summer's fruitful toil. It would be foolhardy to carry on the process of harvest unless we plan to keep the grain safe.

Key 73 is now well into its harvest. Denominations and churches have made the contacts, the gospel presentation, and known the thrill of soul winning. Even now we are tabulating the statistics of the outreach. But now comes the conservation of the precious people who have come to Christ.

Our Lord was keenly aware of this vital truth. He spoke of His illustrious Co-worker, the Holy Spirit—"He will guide you into all truth"; "He shall receive of mine, and shall shew it unto you"; "I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should remain . . ."

These and other words He spoke make very plain to us that we, the Church, under the anointing and leadership of the Holy Spirit, must not only win but keep that which is won.

We have had the door open wide. The wel-

come mat has been outside. But now, does the invitation include a place in our love and fellowship? This must be so if we conserve the harvest.

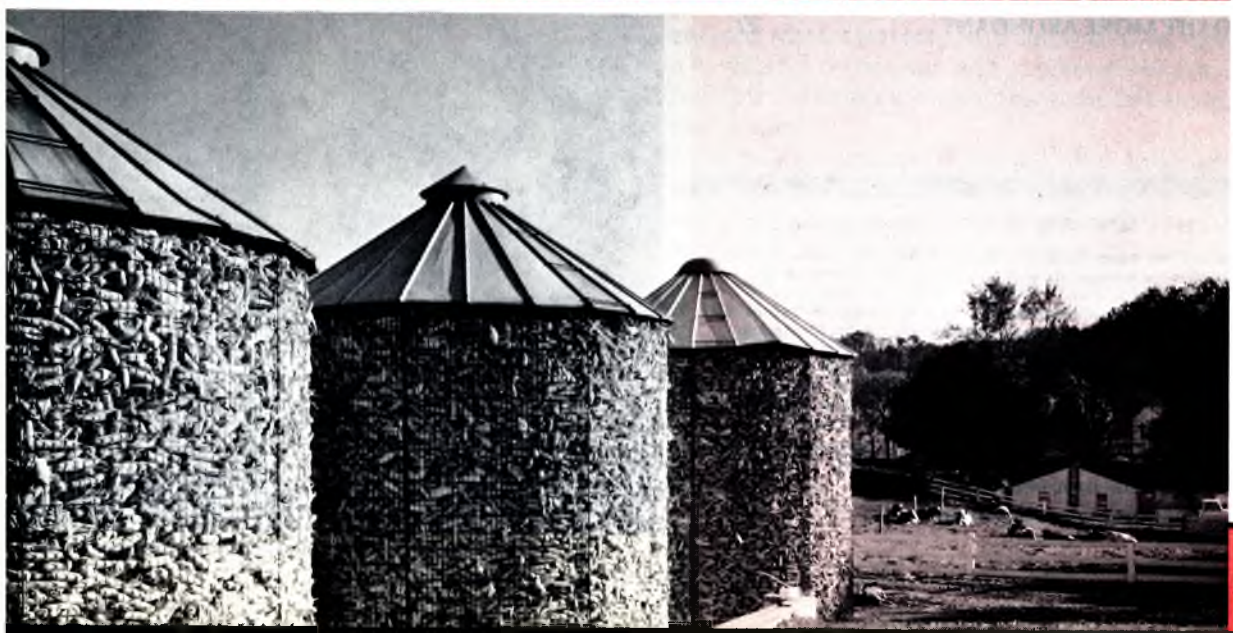
Does our teaching and preaching "speak" to these new ones in our midst? Do our forms of worship meet their longings? Are we relevant to the special issues that confront this generation? Do we seek and have the presence of God in our midst?

All these are vital questions that must be answered in favor of the new ones who are now among us. Any church that cannot harvest is doomed to extinction. But how tragic to win new people and then lose them!

So let us all here and now give our attention to the keeping of every precious soul that today is a fresh, new part of our church. These souls are good for us. Their presence, their newness, their talents, their strength are all assets to the church. We thank God for them.

The Holy Spirit is their mighty Ally. He is their Strength and Comfort. They must be led to know Him in His fullness. They must be brought into the sanctifying fullness of His indwelling.

The new life, the Christian brotherhood, the bond of the Spirit, the fellowship of the church are so much superior to the worldly past that these new members will ever press on with us to the everlasting rewards of Christ. And together we will all be blessed. □



HERALD of HOLINESS



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The Beginning & the End

THE UNITED STATES SUPREME COURT denied a retrial of Caril Ann Fugate on October 10 of last year. This occasioned an NBC special entitled, "Growing Up in Prison." It was the story of a girl who was sentenced to life in prison at the age of 14 and had at the time of the court review spent more than half of her life behind bars.

Caril Ann Fugate accompanied Charles Starkweather on a killing spree in Nebraska 15 years ago that left 11 people dead. Starkweather was put to death in the electric chair.

Caril claimed she was a hostage and not an accomplice. She said Starkweather had killed her family before he came for her. She didn't know it. He said that he would kill her family if she didn't go. But the court found her guilty of being an accomplice in the mass murders.

The NBC special included some scenes of Caril working in the nursery at the Church of the Nazarene in York, Neb. But few people know the entire story of the part the church outreach played in her life.

At the meeting of the General Board in Kansas City last January, I had a chance to talk with Mr. Blaine Proffit, a layman from Lincoln, Neb. He told me this story.

Lincoln First Church of the Nazarene came in contact with Caril Fugate through the operation of a Sunday school bus. Caril's family had moved into an area where the church was picking up children for Sunday school and Caril rode the bus with some friends.

Mr. Proffit drove the bus and had opportunity to become well acquainted with the little five-year-old girl. She lived on the "wrong side of the tracks," next to the icehouse. Often Mr. Proffit would carry the scantily clothed child from her house to the bus to keep her from getting cold and wet in the snow.

Eventually the family moved to an old, run-down, four-story apartment house only three blocks from the business area. The bus continued to go by, but often there was no response to the honking of the horn.

Many times Mr. Proffit climbed the four

flights of rickety steps to be sure the child was not passed up. Sometimes the door would be opened just a crack and someone would call out, "She isn't going today."

When she did come, it was in spite of discouragement at home. The trips up the stairs were more and more frequent, as was the lack of response at the door.

One Sunday morning the mother came to the door but only to announce that they didn't want to be bothered. Caril would not be going to Sunday school anymore.

Additional attempts to contact her were futile. The family soon moved and the old apartment house was torn down. The church lost track of Caril until the tragic events of her fourteenth year.

But the church reached out with another arm. In June, 1971, the Church of the Nazarene in York, Neb., started an outreach Sunday school class in the state reformatory for women. Rev. Bill Shipman learned that Caril Fugate had once attended a Nazarene Sunday school and invited her to attend the outreach class. She came and soon found Christ as her personal Saviour. Later she was permitted to attend the services of the church in York. She became a worker in the church nursery and completed a year of perfect attendance in Sunday school.

Last September, Caril was permitted to attend the Nebraska Laymen's Retreat accompanied by a supervisor from the prison. She entered wholeheartedly into the activities, gave a wonderful testimony, and expressed her gratitude for the complete acceptance she felt among the people.

Shortly after the NBC special, Rev. Bill Shipman wrote: "Caril has been a real blessing to our church in so many ways. She, along with two other ladies from the reformatory, joined the York church on November 19. What a thrill to have her back in the Nazarene fold! I believe in outreach classes and have many more stories of how God has blessed our church as we reach out into the community." □

*Executive secretary, Department of Church Schools.

God & Man in the Space Age



BY
LEIGHTON
FORD

MORE THAN HALF a billion people in 33 countries are estimated to have watched by satellite TV as Apollo 11 blasted off on its historic pioneer journey to the moon. One reporter who was at Cape Kennedy described the occasion as a religious experience. "The mighty thrust of the Saturn engine lifting Columbia with Eagle perched on its tip created," he said, "a biblical scene." Fire spurting, the earth trembling, the feeling he had was one of reverential awe.

Whenever I have watched the blast-off of an Apollo flight and have followed the amazing feat of astronauts working on the surface of the moon, the words of the Psalmist take on new meaning. "When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?" (Psalms 8:3-4, RSV)

Those words were written thousands of years ago by David. As a simple country boy looking after the sheep one night, he may have leaned back on a hillside in Israel and gazed up at that

moon in a starlit sky. A sense of wonder filled his soul as he thought of the greatness of God and the vastness of the universe and the smallness of man. These immortal words came flooding through him, "O Lord our Lord, how excellent is thy name in all the earth!" (Psalms 8:1)

When David looked into space, it made him worship God and question man. But today many look at space and, instead, worship man and question God. Titov, the Russian cosmonaut, said, "I don't believe in God. I believe in man, who made our rockets."

Contrast this with the reaction of John Glenn, America's first man into space. Said Colonel Glenn, "The God I worship is too big for space to contain."

Astronaut James McDivitt, who orbited the earth 62 times aboard Gemini 4, said in a talk at the Foreign Press Club in Rome, "I didn't see God looking into my space-cabin window as I do not see God looking into my car's windshield on earth. But I could recognize His work in the stars as well as when walking among flowers in a garden. If you can be with God on earth, you can be with God in

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A VISITOR FROM BEYOND
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A NEW HUMANITY.**

space as well.” Actually, as we explore this exploding universe, we ought to have a greater sense of awe before God than David did because we know how much bigger space is and how much greater God is.

When David looked into space, it made him worship God, but it also made him ask, “What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet” (Psalms 8:4-6, RSV).

The writer of the Book of Hebrews in the New Testament quoted this passage of David’s and then added a couple of significant comments: “As it is, we do not yet see everything in subjection to him [man]. But we see Jesus . . . crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one” (Hebrews 2:8-9, RSV).

David asked, “What is man?” And today as humanity streaks into the Space Age, that question takes on a new urgency. When Apollo 10 came back, Eric Sevareid said that we ought to be more concerned about the inner nature of man than the outer nature of the universe.

I

These words we have quoted from the Bible give us three views of man. *First*, they show us man as God created him.

David asked God, “What is man, that You are mindful of him?” (Psalms 8:4, Amp. Bible) In other words, he said, “When I look at this vast universe, I wonder why You, the great God, bother to pay any attention to puny, little man.”

That question is pertinent today. Man is a little cog in a gigantic, exploding universe. Isn’t it sheer egotism to think that God cares for you and me? Wasn’t Jesus mistaken when He said there is a Heavenly Father who counts the hairs on our heads (Matthew 10:30)?

Physically, man is of very little value. It is said that the average human body has enough fat to make seven bars of soap, enough sugar to sweeten seven cups of tea, enough lime to whitewash a chicken coop, enough phosphorus to make 2,000

matches, enough sulphur to rid a dog of fleas, enough water to take a bath in, and was worth—before inflation—about \$2.00. Yet the Bible tells us that God is big enough to rule the universe and also to live within the human heart! God has a plan for the stars. God has a plan for the atom. And He has a special plan for you and me.

Notice that David said God made man a “little less than God.” God made us less than himself, but He made us like himself. We have been made for a personal relationship with God. This is what makes man different from animals and machines. Animals have guidance mechanisms, machines have guidance mechanisms, and so do spaceships. And so does man. But we are made to be guided by the Spirit of God. And that is why one of those astronauts who weighs maybe 200 pounds is worth more in God’s sight than that great spaceship that weighs thousands of tons.

Notice also that David said God made man as His deputy, His manager, in this world. “Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet.”

What makes men want to explore space? Astronaut Frank Borman was asked if men would ever be found who would make the trip to Mars, which is estimated to take 10 years. He said, “If the trip were physically possible this moment, I could recruit a crew in 10 days.”

This restless, roving curiosity; this driving urge to explore, to discover, to harness the powers of the earth and the universe—where does it come from? This scientific instinct comes from God. He made us like this.

Some weeks ago I was talking with Bob Slocum, a Christian physicist who has been working on the space program. He told me about a visit he paid to Expo ’67 in Montreal. As he walked through the United States Pavilion and saw the exhibition of man’s accomplishments, he thought of the statement made by a French aviator which formed the theme of Expo. “To be a man,” this Frenchman said, “is to feel that by one’s own personal contribution one has helped to build the world.”

Next Slocum came upon the display of the Mariner spacecraft on which he had worked. Perched on it was a sophisticated instrument which he had helped to design. He said that he felt a sense of pride in his soul in having been part of this project. And then he added, “I felt I would have to revise what that French aviator said, and I would have to put it this way. ‘To be a man is to feel that by one’s own personal contribution one has helped to build Christ’s world.’” There need be no conflict between a Christian commitment and a scientific commitment. The Christian man of science knows that he is fulfilling a potential that God has built into him.

II

The *second* view these Bible passages show us is of man as sin has marred him. In a masterpiece of understatement the writer of Hebrews says, “We

do not yet see everything in subjection to him [man]." Indeed, we do not. God made this glorious man to walk with God, to love his fellowman, to develop this world. Instead, we see man at war with God, at odds with his fellowman, and polluting our wonderful world.

To quote Frank Borman again. When Apollo 9 came back, he said, "I now believe that technically man can do anything." That's probably true. We have the capability technologically to make a new world. But the question is, Do we have the moral and spiritual capability?

Sometimes we forget that technology gives us the power both to explore the heavens and to destroy the world. We can cure disease or wipe out entire populations. We can free enslaved millions or we can enslave millions more. A man can hate or lust or cheat just as much traveling 500 mph in a jet plane as he could traveling 10 mph in a horse and buggy.

The Bible diagnoses our problem as sin. We have been created to fulfill God's spiritual laws, just as the Apollo flights must follow certain complex laws to make it to the moon. If they disregard those laws, they will miss the moon. And the Bible says that sin is missing the mark. Instead of being God's deputies, we have tried to play God. We have tried to make up our own rules, and as a result we have missed the mark with God. We have tried to be more than men and, as a result, we have become less than men. We have pushed God out, and the empty place has been filled with hate and fear and prejudice and discord.

III

The *third* view these Bible passages show is of man as Christ can remake him. The writer of Hebrews says, "We do not yet see everything in subjection to . . . [man]. But we see Jesus."

Here is Jesus Christ—a Visitor from beyond space, God born in a tiny stable in Bethlehem, His birth tracked by the stars themselves—we see a new humanity. The Son of God became man that men might become the sons of God! Jesus entered creatively into history. He was not conceived as you and I were. Like Adam, He was a direct creation of God. God took dust, breathed His Spirit into it, and man began. God took a virgin and breathed His Spirit into her, and a new Man began!

This Jesus held all power in His hands with perfect control. He demonstrated His perfect power by turning water into wine, multiplying a couple of loaves of bread into enough to feed thousands, walking on the water, stopping the winds. He created the laws of biology and physics and meteorology, and He could control them. And yet He never used those powers just to show off, but to help others. In an age when we have more power for good or for evil than we have ever had before, we need to learn from this Son of Man how to use power.

Primarily, Jesus came to die. He came, says the

. . . THE AGE-OLD PROBLEMS STILL EXIST IN THE SPACE AGE— DEATH, SUFFERING, SIN, SELFISHNESS. SCIENCE CANNOT SOLVE THESE.

Book of Hebrews, to suffer and die that "by the grace of God he might taste death for every man." He took the same nature that we have, flesh and blood, "that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage" (Hebrews 2:14-15, RSV).

As Billy Graham has said, the age-old problems still exist in the space age—death, suffering, sin, selfishness. Science cannot solve these. Only the power of the blood of Christ can. And this Jesus who died rose again. He is the Christ of today—of the Space Age! He can put His new life in you. Listen to these triumphant words of the Bible: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (II Corinthians 5:17, RSV). The key is "in Christ." By faith we can be in Christ.

Dr. Wehrner von Braun, former director of the space center at Huntsville, Ala., and the man who developed the mighty engines for the Saturn V rocket, tells the story of his own spiritual renewal. Brought up in the Lutheran church in Germany, he had abandoned the faith of his childhood by the time he became a rocket scientist in Nazi Germany. But as he saw the chaos that resulted from Hitler's dictatorship, he also saw the need for ethical values as man unleashed more and more power.

Von Braun surrendered to American forces and was taken to work at the testing site in White Sands, N.M. There he was impressed by the thriving spiritual life of the churches. "One day," he says, "I saw a Church of the Nazarene bus in the desert. I discovered that the pastor drove the old bus 50 miles to pick up people, and they worshiped in a wooden barracks. They reminded me of the early Christians." Meanwhile he had come to a realization of his own spiritual need, and he began to read. "The truth of Christ's teachings emerged like a revelation!" he exclaims.

Whenever Von Braun travels, he reads the Gideon Bible in the hotel room. And he explains, "God has built man with curiosity. God expects man to use this gift . . . through a closer look at creation we ought to gain a better knowledge of the Creator." □

From *New Man . . . New World*, Leighton Ford, Word Books, Publisher, Waco, Tex., copyright 1972.



Nazarene institutions of higher education were brought into existence to serve the church in promoting the cause of Christian holiness. From the very beginning—at great cost—the church provided educational opportunities for both ministry and laity. Today Nazarene churches around the world have, for the most part, alumni of Nazarene institutions as pastors. Thousands of other Nazarene alumni serve on church boards and are active participants in all of the various enterprises of the church.

Nazarene colleges are blest with a loyal constituency. During the past five years Nazarene aid to higher education has increased from \$2 million to slightly over \$4 million annually. Enabled and encouraged by this generous support, Nazarene colleges are striving to meet the demands of these challenging days by endeavoring to maintain and strengthen their positive campus climate and to continue and improve their tradition of service.

The warm Christian atmosphere which has pervaded our campuses has, through the years, been responsible for changed attitudes, changed goals, and changed lives. Continued emphasis on thorough scholarship, personal worth, and meaningful life standards will enable our colleges to serve adequately the educational world and our nation in the day in which we live. □

—Edward S. Mann, *Executive Secretary*
Department of Education and Ministry



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THAT STOP SIGNAL!

BY LOUIS A. BOUCK, *Vandeventer, Ky.*

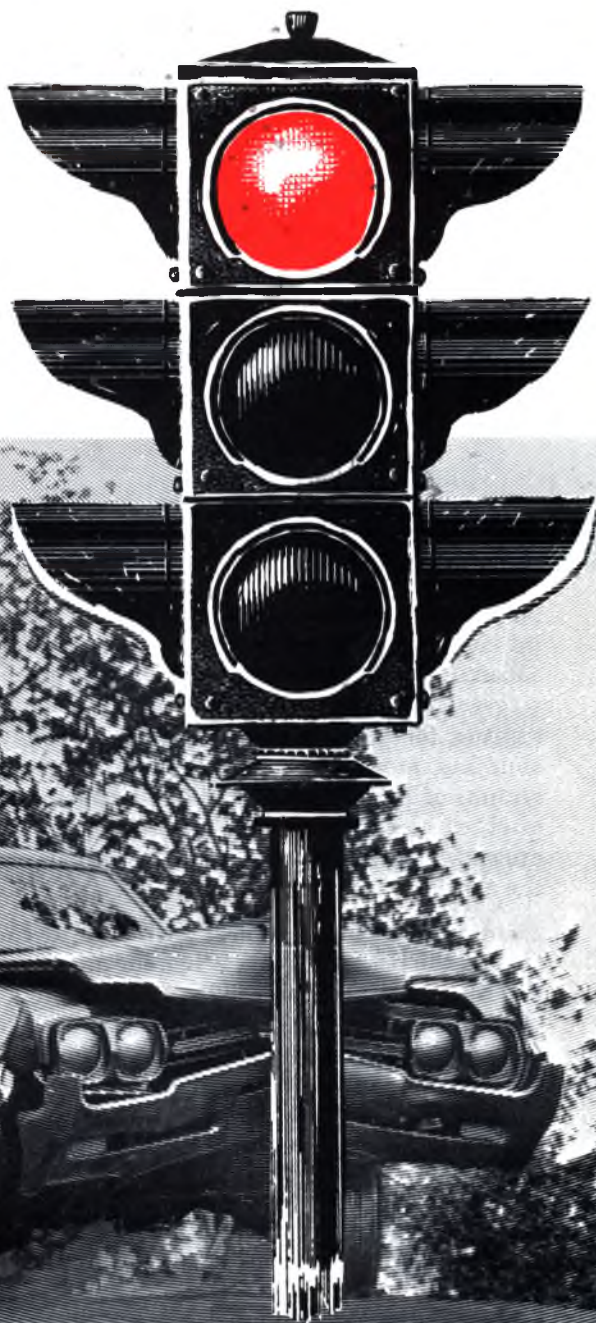


Photo from Mobil Oil Corporation Advertisement, May 28, 1969

C RASH!

Almost at the foot of the stairs to our second-story apartment a car had swerved crazily across the street and smashed head on into a tree.

The driver was dazed, shocked. We did what we could to make him comfortable until an ambulance came.

Another auto was involved. The driver of this vehicle was not hurt. But he was in trouble, for he had run through a red light to cause the crash.

As every motorist must know, a red light means *stop!*

Traffic signals—on today's streets and roads no one can go far without facing them. And if we disobey them we are likely to get in trouble.

Sometimes the stop signal is not as easy to recognize as the familiar red and green lights over the street corner.

It could be a divine call to halt. We feel a strong inward check. Or there is a providential roadblock, or even an unwelcome human interruption to our progress.

Of course, traffic signals—even stop signals—are the motorist's friend. Without the lights, busy intersections would become a confusion of bloody crashes.

SOMETIMES THE STOP SIGNAL IS NOT AS EASY TO RECOGNIZE AS THE FAMILIAR RED AND GREEN LIGHTS OVER THE STREET CORNER.

And when the Lord signals, "Stop!" He has a reason for that red light.

For instance, it could be a route marker.

"The road to Smithton? Go straight ahead to the third stoplight. Then turn right."

Bob had stopped at a "signal." He couldn't help himself. With a plaster cast from neck to hips, he must spend four months in bed.

Perhaps if this young man had not been too busy to listen to the Lord this enforced "vacation" would not have been necessary.

But Bob needed to hear God. And now there was time to listen.

As Bob read his Bible—for he was trying to be a Christian—his attention was drawn, again and again, to Hebrews 12. Have you read it lately? It insists on holiness, without which no man shall see the Lord—holiness, which cleanses from roots of bitterness.

Would you believe, Bob still didn't make that "right" turn? Only after several years of backsliding and frustration was he at last reclaimed and sanctified.

If we miss the stoplights, we may get a stronger message. Sometimes even the Grim Reaper conveys God's warning, "Stop and look ahead!"

Jim didn't want to look ahead. If at the burial of a loved one thoughts of eternity troubled him, he drowned his conviction with liquor. He was drunk at his mother's funeral.

Later Jim himself became quite sick. But he still rejected any warning signal.

He would soon be well, he told me. Already he could drive his fine, new car. "It almost drives itself." He smiled.

"Jim," I said, "you ought to be thinking of other things. How is your relation to the Lord?"

My friend was polite but firm. "When I want to talk with you on that subject," he replied, "I'll let you know."

In a few days he was gone.

Did he repent in his last hours, alone? That very slender hope is all that we have. I would

not want *my* eternal destiny to hang on so frail a thread.

If we make the proper use of God's stop signs, we find that sometimes they pay unexpected dividends.

A stop not of his own choosing came to a missionary in Indonesia. Harold Lovestrand's ministry was cut short by imprisonment.

The harsh and repeated questioning, the uncertainty about his and his family's future, the bitter, blind hostility of the people he had come to serve were hard to take.

But Lovestrand tells of a day when he, an unarmed captive, knelt beside a pistol-toting guard as that burly soldier wept his way to Christ. It was God's way of reaching that unevangelized man.

God's stop signs can set us to climbing walls—or winning souls. It all depends on our co-operation.

And we ourselves can never be quite the same after a stop. The halt brings a better perspective of the road ahead, a sympathetic understanding of other frustrated folk.

We can tell them that we too have often been confused and troubled by roadblocks, detours, and red lights. But God has led us out into a large place.

It is so human to suppose that the only normal travel is on the smooth turnpike, with its high speed and uninterrupted progress.

But stops as well as gos are a necessary part of the Lord's master plan.

And though it may seem interminable, a signal to halt never really lasts very long.

Soon the light will change and we are on our way once more.

It may be that the light was needed to get us turned in a new direction. At that stop signal, while we paused, the voice of the Lord was heard within saying, "This is the way, walk ye in it."

With fresh blessing we realize that God is with us, concerned about us, guiding us. □

. . . STOPS AS WELL AS GO'S ARE A NECESSARY PART OF THE LORD'S MASTER PLAN.

editorially SPEAKING



BY W. T. PURKISER

Ecology and the Church

"Ecology" is a word that has come into wide use in recent times. It has to do with the environment in which organisms live.

The problem of ecology is worldwide. Ever increasing numbers of people are putting ever increasing strain on the balance of nature that makes our planet a fit place to live. We are, it has been said, the only generation able to put men on the moon while standing knee-deep in garbage on the earth.

Within limits, life can and does adapt to its environment. This is what happens when medicine develops new forms of antibiotics. The germs and viruses those antibiotics are designed to kill develop new powers of resistance.

But the limits are there. We can't grow orchards in the arctic. The environment may change to the point that life can no longer maintain itself.

This is the battle mankind now faces in its effort to survive on Planet Earth. One great political and social question of the immediate future is whether the technology that has contributed so largely to the pollution of the environment can now devise ways to cleanse it.

But ecology is not only physical. It is also social, psychological, and spiritual. Just as the health of our physical bodies depends on the ecology of nature, so our social, psychological, and spiritual health depends in large measure on our social, psychological, and spiritual environment.

Much that is true about our physical environment is true also of our spiritual environment. The higher life of the human spirit draws from its environment every bit as much as the biological life draws from nature.

All of this becomes of burning interest in conserving the results of coming to know Christ in conversion.

It is with good reason that Jesus called personal Christianity "the new birth" (see the Gospel of John, chapter 3, verses 1-21). Becoming right with God is being "born again," starting a new life.

We do not become children of God by reformation but by regeneration. The one who is born only of the flesh is only flesh. The one who is born

of the Spirit has the added dimension of spiritual life (John 3:6).

This new spiritual life is a gift—the gift of God through Jesus Christ, our Lord (Romans 6:23). But it is a gift to be received. Our greatest danger is not that the offer of the gift will be withdrawn, but that it will be neglected—and in some tragic instances, rejected.

Penitent faith is the hand that reaches out to receive the new life. Repentance is turning away from a life-style in which God doesn't really matter. Faith is turning to Christ in dependence on Him for forgiveness and new meaning in life.

A new translation of John 1:10-13 says of Christ Jesus, "He was in the world, and though he made the world, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human intent, nor of a husband's will, but born of God" (ACT).*

As with all of life, so with the spiritual life—its health depends on two factors. It must sustain itself. And it must properly relate to its environment.

The life of the soul is sustained by food—the nourishing truth of the Bible as both "milk" (I Peter 2:2) and red "meat" (Hebrews 5:12); by fresh air—the presence of God in prayer (Luke 18:1); and by "light"—obedience to the will of God as He makes it known to us through His Spirit (Romans 8:14; I John 1:6-7).

"Walking in the light"—as I John 1:7 expresses it—deepens fellowship with Christ and with other Christians and leads to cleansing from all sin. The growing Christian is led to yield, present, or consecrate himself fully to God (Romans 6:13, 19; 12:1-2). The seal of God upon such a sacrifice is the fullness of His cleansing, empowering Spirit as the sanctifying Lord of all life.

But spiritual health is not only a matter of individual life. It is also affected by its environment. This is where spiritual ecology comes in.

John Wesley long ago pointed out that "solitary" religion is a contradiction in terms. The Christian lives in relationships—with other

*A Contemporary Translation, copyright, 1969, New York Bible Society. Used by permission.

*It sounds good for everyone to "do his own thing."
The real question is whether the "thing" is really
worth doing and how many other people's "things"
it interferes with. God has indeed created us to live
in freedom. But our freedom is never safe until
it is defined in terms of "freedom for"
rather than merely "freedom from."*

Christians in the Church, and in witness to the world.

Some in our day make a point of rejecting what they call "the institutional Church." "Jesus, yes," they say; "the Church, no."

On the short run, this may be possible—as a cut flower may keep its bloom and fragrance for a brief interval. But without roots, the most beautiful blossom fades and dies.

A church is always a fellowship of redeemed people. But it is a permanent fellowship, not a casual and temporary gathering. A "gospel sing" or a religious convention may also be a fellowship of redeemed people, but it is not a church because it does not create and sustain enduring relationships.

The individual Christian needs the church as much as the church needs the strength of the individual. What the Old Testament writer said about life in general is true of the spiritual life: "God setteth the solitary in families" (Psalms 68:6).

The new spiritual life is precious indeed. It must be conserved, not only by the individual action, but by the support of a good environment.

This is why it is so important that Christians—new and old—find their places in a local church that faithfully preaches the Word of God. No church is perfect, and none pretends that it is. But the church that preaches the biblical way of faith and life can contribute beyond measure to enduring Christian character.

And beyond conserving the personal spiritual life is the challenge to serve a dying world. Charles Wesley wrote about the conserving of individual values:

*A charge to keep I have,
A God to glorify;
A never-dying soul to save
And fit it for the sky.*

This, if you will, is first. But Mr. Wesley did not stop there. He immediately added:

*To serve the present age,
My calling to fulfill;
Oh, may it all my powers engage
To do my Master's will!*

We will continue to hear much about ecology in the days ahead. Most of what we read will be thought-provoking, and some of it alarming. But when we think of the vast problems of our earthly environment, we should think also of the importance of the Church and spiritual ecology. □

Freedom for What?

A recent best seller has argued that the future of society lies in freedom for the individual to express his unique selfhood. It is an eloquent plea for liberation from artificial restraints and bondage to material possessions.

I read much of it with a considerable amount of agreement. No one would argue for irrational controls. We have long felt the predicament of the fellow who said he was living in a \$35,000 house overlooking a mortgage.

But I kept waiting for a note that never sounded. Freedom *from* may be suicide unless it is freedom *for* ends and purposes that have lasting value. There was much in the book about the development of a new consciousness of freedom. I found nothing about the need for conscience in regard to responsibility.

Through the whole discussion ran a strong current of subjectivity. Each person must be free to "do his own thing," to develop his own selfhood.

Again I thought of the fellow who spent \$10,000 on therapy "getting to know himself," only to find that he didn't like the self he came to know!

It sounds good for everyone to "do his own thing." The real question is whether the "thing" is really worth doing and how many other people's "things" it interferes with.

The old saying is still valid: "You have a right to swing your fist as much as you like until your fist comes in contact with my nose. There your right ends."

God has indeed created us to live in freedom. But our freedom is never safe until it is defined in terms of "freedom *for*" rather than merely "freedom *from*."

Our freedom is, above all, freedom for God to work in us "to will and to do of his good pleasure" (Philippians 2:13).

We are made to live in the will of God as fish are made to live in water and birds are made to live in air. The bird that "escapes" the air or the fish that "escapes" the sea gains, not greater liberty, but death.

In George Matheson's terms, we are both "firmly bound" and "forever free" when we center our lives in the will of Him who called us out of darkness into His marvellous light. □

The Spirit & the Life



BY EVELYN A. THIESSEN*

I am just an ordinary housewife whom God changed.

Up to 1971, I was a very bitter person. Hebrews 12:15 speaks of the "root of bitterness"; that was me. Had I been a member of your church you might not have known what was going on inside me, but God knew.

A friend of mine told me the other day, "I often looked at you in church when you were unsuspecting, and thought, I wish God would release her from herself or from her husband."

Well, God released me from both. He released me from self first and then He gave me a brand-new husband. I didn't realize God had all this in His plans.

When people heard that revival had broken out in Saskatoon and might be coming to us in Winnipeg, some were afraid that it might touch them. I wasn't afraid—I hoped it would affect

me, but I knew that if God were to touch my life He would have to do a drastic thing. That's what He did. He performed open-heart surgery on me, and when He let me look at myself it was a terrible picture. "Evelyn," He said, "look at your bitterness. Look at the resentment you have toward your husband."

I thought I was justified in my feelings; but do you know what God says about bitterness? Does He say that it is all right if you feel it is justified?

For a long time I had felt that God should do something in my husband's life, and then of course my problems would disappear.

My husband was a closed-up, tight-lipped person. Often he would give me the silent treatment. Even if someone were to scratch the furniture in the house, that would be enough to set him off; for two weeks at a time he would hardly speak at all. Since we have six children that made for a rather weird household!

One Saturday morning in November, 1971, I was in the kitchen kneading a batch of buns. I had been reading a magazine article about

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"dropout wives," and I recalled that I had some money in a bank account from an insurance policy that had been cashed.

I thought, Things are just getting too bad around here. There's no way I can please that husband of mine. I am going to get a one-way ticket to Vancouver.

Then I reflected, "O God, I can't go because of my kids. But perhaps I can take the two youngest girls with me and put them in school and get a job to support myself."

But it was Saturday and the banks were closed. There was nothing I could do; and by Monday I had changed my mind.

Not long afterward we heard that revival meetings were to begin at a church in Winnipeg. A team had come from Saskatoon to a little Baptist church in Winnipeg to tell about the revival that had begun in their city two months earlier.

We went to one evening meeting and I was amazed to hear a local pastor tell us that just that afternoon he had met God in revival and would have to go and get things cleared up in his life.

This man really seemed to be a saint of God, and I thought, Oh, if that man needs revival, how much more do I need it! But does that mean I'm supposed to walk the sawdust trail? No way! I'm a deacon's wife!

During the first week of services I was miserable. I wanted revival without knowing exactly how to get it or what to do about it. I only knew that a terrible bitterness was just swallowing up everything I ever wanted for our home.

Early in December the revival meetings began at Elim Chapel, and were held every night. I did a lot of praying, and had asked several women to pray for me. On Friday afternoon, December 10, after reading the fourth chapter of Romans, I dropped to my knees on the kitchen floor and literally wept before God.

I said, "O God, change my husband. I'm so tired of being the buffer between him and the children. We hear all this revival talk, but nothing is happening at our house. Nothing changes here. If things are going to be different, You'll have to make them different. I just don't think You can do anything at this address."

As I uttered that last statement the Spirit of God showed me what an awful statement it was. I saw my unbelief.

God touched my life that afternoon. He made it clear that I had to accept my husband and my situation just as it was, and that God would be with me in it. He would be right there all the time. I didn't know at the moment how it was going to work out; but when I was ready to do as He said, revival began in my heart.

That night we went to the services. I slipped into the pew first and then my husband and another gentleman followed.

I thought, "O God, I'm not going to be able to get out of here if I have to. If the Spirit really gets hold of me . . ." But how was I going to get this thing cleaned up? I couldn't go on like this.

Pastor Wilbert McLeod was preaching that night, and I don't remember a thing he said, not a thing, but I knew God was putting the squeeze on my heart. He was working in me in a mighty way.

God talked to me about my pride, and said, "Who do you think you are? You're no better than anyone else. Your heart is deceitful and desperately wicked; and because you are too proud to go to the front, I'm going to ask you to go."

When the invitation was given the people were all singing, and I love to sing, but my throat was so thick I couldn't utter a syllable.

I wondered, How am I going to get by those two guys out to the aisle? I just don't know!

All of a sudden my husband turned to me and said, "Let's go."

And down we went! Now I know there is no magic in walking to the front of a church; but God chose that way to work in our lives.

About 40 people came forward that night, and all the counselors were busy, so we had to wait. During this time my husband and I were kneeling in front of the whole congregation and we began sharing with each other. We asked for forgiveness for the bitterness in our hearts. The two of us had a wonderful time of fellowship and prayer. By the time a counselor came to us half an hour later, we were in communication for the first time in years.

As we were down on our knees, God came in and healed. He took His solvent and dissolved all that bitterness and resentment so thoroughly that you wouldn't believe I ever had it. I love my husband so much—even more than when I married him, for this was what God did.

What is our home like now? Well, it's a beautiful place.

When someone dials our telephone I feel like lifting the receiver and saying, "You dialed heaven. Is there anything we can do for you?"

Our teen-age son came home one afternoon and said, "I pinched myself at school to find out whether it's true. Are my parents really revived? Has it really happened in our home?"

Months have passed since the revival, but I feel I am barely beginning to see what God is like. I've hardly scratched the surface. Many things have changed. There is love and light and we know who has done it. We tried other things—including a therapy group with a Christian counselor—but none of them worked.

When Jesus Christ came and our lives were totally submitted to Him, He dealt with our sin, crucified the self, and filled us with His Holy Spirit. A lot of things began to happen in our lives and we are praising God. □

Away from



You can't get away from it all. Sorry to disabuse those soft-sold by the travel agents, but most of *it*—if not all of *it*—goes with you. If you reach up to heaven, you have *it* still; if you lie abed in hell, *it* is at your side.

And the wings of Pan American are no better than the wings of a dove to get you away from it all.

We had in Britain, a decade or so ago, an irascible broadcaster by the name of Gilbert Charles Harding (he died November 16, 1960). He was an accomplished hand in the acerbity business and had a fine line of glares, scowls, cerebral blood-pressure, and all the other signs of the impatient protester. The nation was divided in her love-hate relationship to him. Some suspected, though, that the gruff old bear lived in a private jungle of doubt and self-criticism.

Once, speaking about Canada, where he lived for a while, he said that Toronto, of all cities, was the one for which he had the most abiding dislike.

"If you hated it so much, why didn't you clear out?" someone asked.

"Life, Sir," he replied, "is not so simple as

that. You see, although I could get away from Toronto at any time, *I can never get away from Gilbert Harding.*"

The Apostle Paul knew a thing or two about that.

He understood that most of what he would like to get away from—his disconcerting and rebellious self—did not exist in the outside world at all, but was conjoined to him like a putrefying corpse in a horrific ancient sentence of death.

You cannot get away from *it* which is most troublesome anymore than you can take a safari from your skeleton or a vacation from your veins. So there is no record of Paul asking to be transported to different physical surroundings, but there is record of him asking to be delivered from "the body of this death."

And the really interesting thing is that he found that deliverance. He became one who walked "not after the flesh, but after the Spirit." Through faith Paul triumphed over his own worst enemy, and the carnal mind had to capitulate to the mind that was in Christ Jesus.

Note the progression.



It All

Photo by Tom Stack & Associates

There are those who think that a change in their surroundings and occupation will cure their spiritual ills. There are those who know that it will not. There are those who, discovering that outward change will not meet their inner needs, conclude that their inner needs just cannot be met. Yet there are those who perceive that there is a way away from it all, but that this departure from the sin of the heart lies in an encounter with God.

Only those who climb into this last category have hope of full salvation.

An encounter with God!

It is an awesome thought, but those well versed in the experience of entire sanctification, as we call this inner spiritual victory over the rebellious and carnal self, offer guidance to all who seek the Lord in this way.

Here are the spiritual steps which most who feel they could humbly testify to having gotten away from the inbred sin of their carnal nature would say they followed:

They were converted to God. Being made aware of sin and personal guilt, they confessed their sins, they repented of them (decided to

stop), and they trusted Christ for newness of life and the forgiveness of sins. This, they would say, was their *initial salvation*. They had become Christians in a vital sense; they had begun to serve Christ in determination.

In the context of their Christianity, their determination to serve their Lord, a rebellious nature in their inner lives began to make itself felt. When they would do good, evil was present with them.

What did they do? They prayed to God. They made a meticulous consecration of themselves to God. It was a comprehensive consecration and probably included a submission to God in one or more awkward areas of personal willfulness.

When the consecration was complete, a spontaneous, effective faith arose within their hearts. They found it easy to believe that God would deal with the state of sin in their inner lives. He did. This they might say was their *full salvation*.

Getting away from it all did not seem so insistent now.

It was away from them. □



By C. William Fisher

RADIO SERMON OF THE MONTH

The young college student expressed it for many when he said, "Why would anyone want to be a Christian? I can't see that Christians are a whole lot better off than other people."

This is merely a new way to ask an old question. For in Malachi we are told that 400 years before Christ people were saying, as Moffatt translates it, "It is useless to serve God . . . What gain is it to do his bidding?" (Malachi 3:14)

Even the Apostle Peter said to Jesus one day, "We have left all and followed You. Now what are we to get?" In other words, "What's in it for us?" Or, as the student put it, "Why would anyone want to be a Christian?"

Well, for one thing, because only as a Christian can anyone ever know the solution to the problem of sin. And if you don't like the word "sin," call it whatever you want—but please remember that changing the vocabulary does not change the problem, neither does it solve it. For there is only one solution to the problem of sin, and that is the atoning merit of the blood of Christ.

For the Bible says that "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19). And that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). And that this same Jesus, "that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

And *that* is good news because, while other

religions are attempts to climb up to God, the gospel is the thrilling proclamation that God, in Christ, has already reached down to man. The only hand in the universe that is strong enough and loving enough and redemptive enough to lift a sinner out of his sins and up to that level of spiritual life known as the life of holiness is the nail-scarred hand of Jesus Christ.

But beyond the crisis experiences of forgiveness and cleansing, you have, as a Christian, the abiding assurance that the God who was big enough to save you is big enough to keep you saved, and that the Blood that was powerful enough to cleanse will, as you walk in the light, continue to cleanse from all sin.

You also have, as a Christian, an undergirding faith in a God who really cares, the consciousness of available power from beyond yourself, the privilege of communion with the eternal God, who is your Heavenly Father; and you have—through personal faith in Christ—that abiding assurance that, because Jesus triumphed over death, hell, and the grave, you too, through His grace, can not only *survive* life's tragedies, but will be a victor over everything that people and devils and circumstances can throw across your way.

With such glorious benefits—and more—why wouldn't *anyone* want to be a Christian?

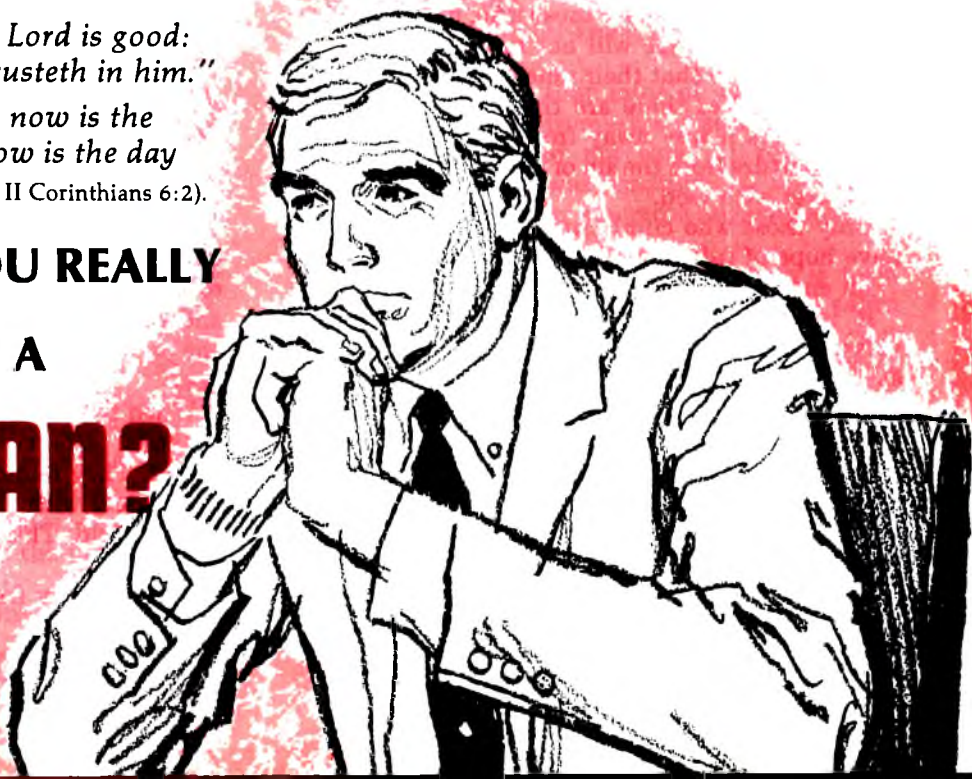
But *can* anyone be a Christian?

The good news of the gospel is that God's forgiveness is for anyone—and everyone. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). *That* is the gospel, and the invitation is as wide and as inclusive as human need. For God says that "whosoever will, let him take of the water of life freely" (Revelation 22:17). And

"O taste and see that the Lord is good: blessed is the man that trusteth in him."

"For he saith . . . behold, now is the accepted time; behold, now is the day of salvation" (Psalms 34:8; II Corinthians 6:2).

**WOULDN'T YOU REALLY
LIKE TO BE A
CHRISTIAN?**



His promise is that "him that cometh to me I will in no wise cast out" (John 6:37).

No wonder we sing:

*There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

Anyone can plunge into that fountain and find forgiveness and come to newness of life and find that the change is so radical and so glorious that it takes words like "being born again," "becoming a new creature in Christ," "passing from death to life, from darkness to light, and from sin to salvation" to express the transformation, the freedom, the peace, the joy that flood the soul when Christ comes in.

That is what it means to be a Christian: not joining a church, or signing a card, or shaking hands with a preacher, or turning over a new leaf, or making a new resolution, or giving mental assent to a few spiritual laws.

No. To be a Christian means to be reconciled to God through the acceptance of Jesus Christ as Saviour and Lord. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

When is the best time to become a Christian?

Now. Right now. God says, "Now is the accepted time," and, "Now is the day of salvation." In other words, there will never be a better time for you to say, "Yes," to Christ than God in His wisdom and love is giving you right now. "Seek ye the Lord while he may be found," God says, "call ye upon him while he is near" (Isaiah 55:6).

If you will seek Him now, you will find Him now; if you will call upon Him just now, He will answer just now; if you will repent and believe this moment, He will come into your heart this moment.

There is such a thing as instant salvation—the very moment you repent and believe, God forgives. "If we confess our sins," He says, "he is faithful and just to forgive us our sins"—not tomorrow or next year, but right now—in the moment of our repentance and faith.

When Jesus was on earth, He said to the woman taken in sin, "Neither do I condemn thee," and in that moment she became a new creature. And to the man let down through the roof, Jesus said, "Thy sins be forgiven thee," and immediately—in that very moment—he was a changed man.

That Christ is "the same yesterday, and to day, and for ever."

With all that Christ can do for you and in you and through you, wouldn't you really *like* to be a Christian?

Thank God, you can be! For Christ is able and willing and anxious to come into your heart and make you what you want, and ought, to be. Please remember—**HE IS READY WHEN YOU ARE!** □

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BY B. EDGAR JOHNSON,
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Introducing the NAZARENES

THE MIAMI BEACH, FLA., CONVENTION CENTER was the site for several large national or international conventions in the summer of 1972. Among them were the two major U.S. political party nominating conventions, and also the General Assembly of the Church of the Nazarene.

As one in charge of arrangements for the assembly, I was asked the question many times, "Who are the Nazarenes?"

Sometimes it was a city official; several times it was a member of the press; not infrequently it was a local business person who was curious about the approximately 30,000 Nazarenes of every age crowding about 80 of the beach hotels and the restaurants, department stores, parking lots, and sidewalks.

"Who are the Nazarenes?"

Let me introduce them.

Bob Wilcox, religion editor for the *Miami News*, described their beginnings: "Unlike most denominations formed relatively recently, the Church of the Nazarene didn't begin as a split-off from another denomination."

The first Church of the Nazarene was founded in Los Angeles in 1895 by Rev. Phineas F. Bresee, who believed strongly that Christian faith must be "heart-felt" as well as intellectual: "Getting religion" is an emotional experience as well as a simple assent to faith.

Within 10 years there was a string of Nazarene churches up and down the west coast. In the meantime, other churches in the East and Midwest who felt common bonds of purpose and faith had sprung up, and in 1907 some of these churches from the east coast united with the churches from California in an assembly in Chicago.

In the following year an assembly of holiness churches from all over the country was called and delegates voted unanimously to merge "amid shouts of 'hallelujah!'"

The membership of the denomination has grown to more than 500,000 in the 5,000 congregations who enroll about one and a quarter million in their church schools.

In his book, *Handbook of Denominations*, Frank Mead describes the Nazarenes as "middle-of-the-road" orthodox Protestants.

Nazarenes believe in the doctrines of historic Christianity: the atonement of Christ for the whole human race; the justification (making right), regeneration (making new), and the giving of new spiritual life to all penitent believers in Christ. They believe in the resurrection of the dead and the final judgment. Members of this church believe in divine healing but never to the exclusion of medical agencies.

Terms like "holiness," "sanctification," and "baptism with the Holy Spirit" are essential in Nazarene theology. To some, these words may sound of superpiety or spiritual pride. But when Nazarenes use them, they are describing the New Testament life in Christ which the Holy Spirit wants Christians to experience today. They are used in the same sense as John Wesley used them in the revival in England out of which Methodism sprang.

Reporter Wilcox highlights the stewardship of Nazarenes: "The church isn't big in comparison with most Christian denominations. But in terms of per capita giving, it's Number One"—that is, for churches of 200,000 members or more.

Presenting the gospel of Christ to all people has been a prime concern always for Nazarenes. Across the North American continent, Key 73 has been a vital part of the program of the church for this year.

Missionary evangelism is carried on in approximately 50 countries or world areas by a force of approximately 600 missionaries. National preachers and teachers carry an ever increasing part in the work of evangelizing their own people, and staff the 2,700

Nazarene churches and preaching points, the 175 day schools, 28 Bible colleges, five hospitals, and 45 dispensaries and clinics in their countries.

The strategy of sharing the message of Christ includes a significant use of electronic media. Radio programs, "Showers of Blessing," "La Hora Nazarena" (in Spanish), and "A Hora Nazarena" (in Portuguese), are broadcast over more than 1,400 stations each week.

The hope of the church for tomorrow is in its youth. Nazarene youth seem more involved in the mission of the church than ever.

Each summer scores of Nazarene young people travel to serve needs of people in many areas of the world in programs of Student Mission Corps, home mission work teams, and pioneer VBS teams.

Area camps and institutes for all ages of the young minister to their social, recreational, and religious needs.

Thousands of youth are students enrolled in the church's eight liberal arts colleges in the various regions of the United States. Colleges in Canada, the British Isles, Japan, Trinidad, Costa Rica, Swaziland, middle Europe, South Africa, and Australia also attract youth seeking higher education. The Nazarene Bible College in Colorado Springs and the graduate school of religion, Nazarene Theological Seminary, in Kansas City, offer specialized training for those preparing for the ministry or Christian service.

Providing tools for training and literature for the church is the Nazarene Publishing House in Kansas

City, Mo., where the international headquarters of the church is also located. The Publishing House prints approximately 60 million copies of periodicals and thousands of books annually and ranks as one of the largest denominational publishing companies in the world.

The church is people. I have written most of this "introduction" *about* an organization. But Nazarenes are persons—people who live up the street from you. They work at the grocery store, the service station, the bank, the post office, on the farm, in the factory.

Wherever people work or live, there may be the Church of the Nazarene—at least a part of the church, a person. That person, whether he is one of the six general superintendents (the highest elected officers of the church) or the newest member, can be identified as one who knows Christ by a personal faith. He has made an all-inclusive commitment of his life to do the will of God. He has invited the Holy Spirit to live in and through his life. He probably shares in congregational worship, informal but meaningful, on Sunday—most likely in services both morning and evening. Prayer has become an important experience for him. The Bible is a living Book to him.

Nazarenes are people whose lives have been changed by a personal relationship with Christ. They find joy and satisfaction in this experience of their faith, and fulfillment in sharing it with others. That's the real reason for writing this "introduction" and for this whole issue of the *Herald*. Meet them, I think you'll like them—Nazarenes. □

TRYING TO LIVE LIKE A CHRISTIAN IN A WORLD THAT DOESN'T UNDERSTAND



By Leslie Parrott
President, Eastern Nazarene College

A realistic look at the Christian in his world. Dr. Parrott calls for Christians to come out of their cloisters and prove how purity and love are still the mightiest powers in counteracting such forces as hate, depression, violence, and unrest in the world today. 80 pages, paper. \$1.00

WHAT IS THE CHURCH OF THE NAZARENE?



By William Greathouse
President, Nazarene Theological Seminary

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CONVERSION, becoming a Christian, is life's major turning point. It is a new birth (*John 3:3-7*), a new creation (*II Corinthians 5:17*). There is peace and joy, and we tend to feel that there could be nothing more that we would ever need spiritually.

But we soon discover that, wonderful as forgiveness of past sins and new life in Christ is, there is a hidden foe within.

Christ has met every need we have yielded to Him. Our problem comes from the selfish nature we have not yet turned over to Him.

- "The flesh lusteth against the Spirit," a struggle that goes on until the flesh-nature is crucified (*Galatians 5:17, 24*).
- "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (*I Corinthians 3:1, 3*)

Weaknesses appear. Old sins reassert their power. Doubts tend to cloud the face of the Saviour. Some even ask, "Is that all there is?"

The answer is, God has more for His children. It is life more abundant, the fullness of the Spirit, power for service, full consecration, the victorious life, freedom from inner sin. Inwardly, it is a rest of faith, purity of heart, and perfect love. "Sanctification" and "holiness" are biblical words for God's provision for our personal needs (*John 17:17, 20; I Thessalonians 4:3, 7-8; Hebrews 12:14-17*).

How do we enter this life more abundant? How can we be filled with the Spirit of Christ and have power for victorious living?

THE STEPS ARE SIMPLE:

1 BE SURE YOU ARE OBEDIENT TO THE WILL OF GOD AS HE HAS ALREADY MADE IT KNOWN TO YOU.

- "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:

but ye know him; for he dwelleth with you, and shall be in you" (*John 14:15-17*).

- "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (*Acts 5:32*).
- "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (*I John 1:7*).

Known failures must be confessed (*I John 2:1-2*). Desire for His fullness must be sincere (*Matthew 5:6*). Remember, now you come as a child to his Father (*Luke 11:13*), and anything that would hinder your fellowship with the Father must be put away (*I John 2:4; 3:6-10; 5:18*).

2 DELIBERATELY CONSECRATE YOUR WHOLE REDEEMED SELF TO GOD.

- "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (*Romans 6:13*).
- "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (*Romans 12:1-2*).

Consecration is different from the repentance you felt at the time of your conversion. Then you surrendered your sinful practices and turned from sinning to the Saviour. Now you come as a child of God yielding your talents, your redeemed life, your very self to the Lord to be totally His. This is so contrary to natural impulses that many call it "dying out" (*Romans 6:6; Galatians 2:20*).

3 DEFINITELY ASK GOD IN JESUS' NAME TO FILL YOU WITH HIS HOLY SPIRIT, CLEANSING YOUR HEART FROM ALL STAIN OF INNER SINFULNESS.

- "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (*Luke 11:13*)

- "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (*Acts 15:8-9*).

4 AS YOU RECEIVED CHRIST BY FAITH WHEN YOU WERE CONVERTED (*John 1:11-12*), JUST AS DEFINITELY NOW RECEIVE THE SANCTIFYING FULLNESS OF THE HOLY SPIRIT BY FAITH (*Romans 6:11*).

- "... that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (*Acts 26:18; the risen Christ is the Speaker*).
- "... that we might receive the promise of the Spirit through faith" (*Galatians 3:14*).
- "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (*Mark 11:24*).

As there was a "witness of the Spirit" that you became a child of God when you were converted (*Romans 8:15-17*), so there is a witness of the Spirit now to His sanctifying work (*I Corinthians 2:12; I John 3:24*). It is not an emotion; it is the deep conviction that God has done what He promised to do (*I John 5:14-15*). Keep your heart open and expectant, and your consecration complete until this certainty comes.

5 WITNESS CLEARLY TO WHAT GOD IS DOING FOR YOU, AND LIVE FROM DAY TO DAY IN OPENNESS TO HIS SPIRIT'S GUIDANCE.

- "For it is God which worketh in you both to will and to do of his good pleasure" (*Philippians 2:13*).
- "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (*John 16:13*).

Holiness is not a place to stop, but a highway to follow (*Isaiah 35:8*). It is a work of grace in the heart, but it opens the door to the moment-by-moment "workings of grace" in your life (*Luke 1:73-75*).

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (*I Thessalonians 5:23-24*). □



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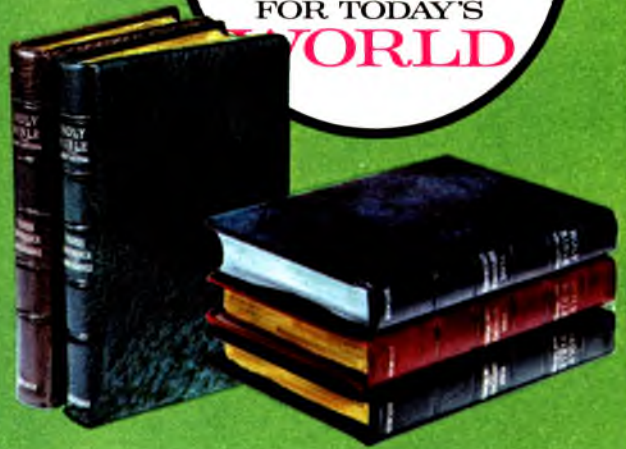
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¹ 1K 9: 4
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